

551 not bring about any substitution of names for either sex. If the father's name is Mohamed, one would say Anaba ag (son of) Mohamed, or Chékou oult (daughter of) Mohamed. Nominal filiation is therefore patrilinear.

Nicknames are numerous in the Ahaggar. Father de Foucauld tells us that "they are sometimes proper names of persons different from the one already received, sometimes names recalling a physical peculiarity or an event, sometimes meaningless names. A great many people have no nicknames. Among those who do have them, some accept them and others are insulted by them. Sometimes nicknames are temporary, known only to a few intimate friends and quickly forgotten. Sometimes they become so attached to the person that he is never referred to in any other way and his real name falls into oblivion." (2)

2. Dictionnaire abrégé Touareg-
Français des noms propres /Short
 Tuareg-French Dictionary of
 Proper Names/, p. xv.

842 Conception and nursing. -- As for conception, the Tuareg see in it nothing but the will of God. However, they also establish the causal relationship of sexual intercourse and do not discuss the possibility that a woman can conceive without contact with a man. The existence and role of spermatozoa are unknown, but the Tuareg /285/ recognize the action of the seminal liquid and women practice spraying as a contraceptive measure. Professor [114] Gautier has even spoken of a primitive douche. This apparatus is not known by Tuareg women, and Gautier surely must have confused it with the enema.

841 Menstruation (iba-n-amoud) begins between the ages of thirteen and fifteen years for Tuareg girls and causes them great fright. [115] While they are indisposed they make no intimate toilet and often take no precautions to absorb the flow, which spots their clothing.

783 They also abstain from making prayers as if they were in a state of impurity.

772 Religious beliefs also interfere with Tuareg stock-breeding and create usages of an irrational kind.
 231 Thus the Tuareg, like other North African peoples, firmly believe in the mystic benevolent power,
 171 or benediction, known as *elbaraka*. This is a power that emanates from God. It is given by God to
 774 man and it cannot act unless certain taboos, or rather religious prescriptions, are followed. The benediction *elbaraka* is more than anything else hurt by impurity. Cleanness is an absolute necessity for
 173 this good force to be sustained in the same way that a man cannot approach God through prayer if
 241 he be unclean. Women are considered unclean during their periods of menstruation and cannot, therefore, then pray to God. They are also forbidden to drink the milk of domestic animals which have very
 262 young kids, lambs, or calves, and they must not drink water which has been conserved in newly-made skin-bags. These taboos are maintained in order not to hurt the benediction given the animals

778 by bringing it into contact with impurity. For the same reason milk taken from animals which have
 774 recently brought forth young should not be given to strangers - they might be unclean and harm the
 234 *elbaraka*. It is also believed that soil is an impurity dangerous to *elbaraka*, and milk must never be spilt on the ground. Even when milk-bowls are cleaned with water, this liquid should be poured out upon plants or stones, and never be spilt on the ground. Should this be done, God will withdraw his *elbaraka* and the result will be severe periods of drought without milk. I have frequently heard Tuareg ascribe the lack of rain and the dry pasture - the lack of *elbaraka* - to the fact that somebody had spilt milk upon the ground. This had caused God to be angry and to withdraw his benediction. Some Tuareg have also said that *elbaraka* is harmed by a person who blows upon milk. When a man drinks milk he must not blow away impurities before drinking but must remove them by means of a piece of straw.

*233 In the two groups of Northern Tuareg and also in Ayr it is considered very disgraceful for a person
 577 who watches the animals away from camp to drink milk directly from an animal's udder. Some Tuareg
 272 say that a man when staying alone among milk-yielding animals should not utilize their milk even if he performs milking in the usual way. A person who breaks these rules is called *émenkes* or *émelded* among the Ahaggar Tuareg, *émelded* in Ayr. The Tuareg say that there are some people, and in particular many slaves, who do not follow this rule, and that they are despised if known to have broken it. When two or more people are alone with a herd or flock away from the camp they can freely utilize the animals' milk. And it is very normal for camel herdsmen to live with a herd of she-camels in isolated places for long periods. They then live almost exclusively on camel's milk taken from the herd they guard.

272 Certain usages connected with stock-breeding are rationally explained by the Tuareg. Thus when they heat milk by means of hot stones (cf. p. 221) put into the milking bowl, they claim that this is done in order that the milk shall not get dirty as would happen were it heated in an ordinary cooking pot. Another custom which by other stock-breeders has been explained as being based upon magic, 272 namely the usage not to drink milk and eat meat at the same time, is also rationally explained by the 262 Tuareg. They say that there is no taboo on taking these kinds of food together, but it is very unwise to do so because the mixture will act as a laxative and upset the stomach. Therefore, if a Tuareg has drunk much milk he will not eat meat shortly afterwards, and if he has eaten meat he will not take milk for some hours, though he may do so should ample water have been added to the milk. The

*233 Tuareg to my knowledge have no other special customs in connection with stock-breeding and milk
 234 than those mentioned